ovrt yiyveffOai cnrXaJc, orav yryvercu /caXoc ^'

TO vTro/cs^evov, rov w/cpar^ aurov, oi;Ta>c aXXaJV ou&ev* Set *yap sivat rtva <J>vcnv, 17 juiay, 17 Tr , e^ <Sv *yiyvzrai* ra aXXa, (TW^o^aev^c £/ceu>J7C" **The**

sense whereof is this : And, therefore, as to that axiom of some philosophers, that nothing is either generated or destroyed, these Materialists admit it to be true in respect of the substance of matter only, which is always preserved the same ; as, say they, we do not say, that Socrates is simply or absolutely made, when he is made either handsome or musical, or that he is destroyed when he loseth those dispositions, be'cause the subject Socrates still remains the same ; so neither are we to say, that any thing else is absolutely either generated or corrupted, because the substance or matter of every thing always continues. For there must needs be some certain nature, from which all other things are generated, that still remaining one and the same, —

We have noted this passage of Aristotle's the rather, because this is just the very doctrine 'of Atheists at this day ; that the substance of matter or extended bulk is the only real entity, and therefore the only unmade thing, that is neither geuerable nor creatable, but necessarily existent from eternity; but whatever else is in the world, as life and animality, soul and mind, being all but accidents and affections of this matter (as if therefore they had no real entity at all in them), arfe generable out of nothing and corruptible into nothing, so long as the matter, in whidh.'fhey are, still remains the same. The result of which is no less than this, that there can be no other gods